THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him."—HEBREWS 5: 8, 9.

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INSTRUCTIONS TO THE SAINTS.

DISCOURSE DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY, APRIL 7, 1901, BY APOSTLE FRANCIS M. LYMAN.

(Concluded from page 85).

You Latter-day Saints here, ten thousand strong, have you ever been taught by the Elders of Israel to be wicked? Have you ever been led by them into wickedness, and encouraged in any kind of corruption? Have you ever been taught that you should be enemies to the world, or enemies to your neighbors? Do you persecute your neighbors? Are you disturbing their peace? Are you trying to rob and injure them? Or are you taught to be conscientious and honest, and to treat your brother, though he does not believe as you do, kindly? Have you not been taught to deal honestly with all men, to love all men, and to seek their salvation? You are my witnesses here to-day that we have not taught you to be wicked. You have not been led into wickedness. But you have been taught and exhorted all the day long in harmony with the doctrines that are published to the world by the Latter-day Saints, in harmony with the Gospel as laid down in the Bible. In obedience to the principles of the Gospel the testimony of the Lord Jesus has been planted in your hearts; and while that abides, you love your neighbor, you love your enemies, and would do them good, and not injury; you would seek for their salvation, for their happiness and peace, and you could not be persuaded to do a thing that was wrong. You could not be led into stealing, into thieving, into lying, into deception and fraud. You would not tolerate it in the leaders of Israel. If you detected dishonesty in them, you would expose it in a moment; for you have been too well trained and instructed under your local authorities as well as

under the general authorities of the Church, and you know that it is necessary for you to live lives of purity and righteousness. You know that your mission in the world is for the salvation of the souls of the children of men, including your own souls. You are not allowed to be wicked and corrupt. If you are a thief we deal with you for your fellowship. Dishonesty, unvirtuous conduct, lying and thieving are not tolerated among the Latter-day Saints. We have not gone into the world to gather people who indulge in such evil practices; but we have labored all the time to gather the honest, the conscientious, the upright, and those who would be obedient and pure in their lives. If they are not willing to submit to these requirements we do not want them. We cannot save them in their sins; they must repent and reform. If they do not do this the Gospel has no chance to save them. The atonement wrought out by the Savior has relieved us of the sin of our first parents, and has brought us into communion with the Lord; but we are responsible for our own transgressions. We must repent of them. Baptism is unavailing without repentance. Faith that does not produce repentance is unavailing. But the faith that has been restored to us through the mission of the Prophet Joseph Smith is a vital faith. It moves men to repentance and reformation, and to keeping the commandments of the Lord. It opens the way that we may know the Father and the Son; that we may know the Prophets, and that we may comprehend the principles of the Gospel. Having this faith, this congregation could not be deceived. No man could stand here and teach falsehood without being detected. The Latter-day Saints are as sensitive to the movements and operations of the Spirit of the Lord as the thermometer is to the presence of heat and cold. You know in a moment when the Spirit of the Lord is coming upon you. If the power of Satan were to be manifested in this congregation, it would be felt in a moment. Every person in the house would sense it from crown to toe.

The Lord has thus been training and schooling us since the days of the Prophet. The Prophet Joseph Smith fulfilled his mission most grandly, and he laid down his life for the testimony of Jesus. The Prophet Brigham built upon the foundation that the Prophet Joseph had laid, under the direction of the Lord. The Prophet Brigham was the servant and lion of the Lord in the midst of His people. The Lord counseled and led him; and the result of his labors and the inspiration and great power which God gave him is seen on every hand. President John Taylor and President Wilford Woodruff were men of God--men who never showed the white feather, who were always true and devoted to the Lord in every impulse of their souls. President Snow, who is with us to-day, is a worthy successor to those who have gone before. The Lord has been with President Snow. His mission has been a remarkable one. The mission of each of the chiefs of this Church has been emphasized by some very important work. President Snow is to live to see this people made free, and relieved of their embarrassments, financial and otherwise. There is a stride being made by this Church to-day that has never before been made in its history. We are advancing, we are improving and gaining strength and power day by day. The Lord is with His people. The Gospel is being preached as never before. Nations that have not heard the Gospel are to hear it. And this administration of President Snow shall be made remark-

able, as all the others have been. What peculiar strength and power have we noticed in any one of the leaders of Israel? Have they been uncommon men? No, except as the Lord has made them uncommon. A remarkable work was accomplished by the Prophet Joseph, though he died before he was forty years of age. He laid the foundation of this great work, which is to cover the earth in a few years. He was a young and inexperienced man; but the Lord was with him. He saw the Father and the Son; He was inspired of the Holy Ghost, and was among the greatest of Prophets; in fact, there has been none greater on this earth, save the Son of God Himself. The greatest dispensation ever committed to man upon the earth was opened up by the Prophet Joseph in 1830. The Lord was with him, and He has been with his successors. Not a man will ever stand in his exalted place and station, as President Lorenzo Snow does to-day, who is not most thoroughly proven, and who has not demonstrated by his life that he loves the Lord in preference to all else, so that God can handle and direct him in leading Israel. That is what the Lord can do with President Lorenzo Snow. It is what the Lord can do with President George Q. Cannon. It is what the Lord can do with President Joseph F. Smith. It is what the Lord can do with these Apostles whom you have voted for to-day to be prophets, seers and revelators. This Church will never be without prophets, seers and revelators, to stand at its head, and the vicegerent will stand as the representative of the Lord and speak for the whole Church. The Apostles hold the keys of the power of God in the earth, and the Lord enables them to turn those keys and give authority to men to open the door of the Gospel to the nations of the earth, that the purposes of the Lord may be fulfilled in the earth preparatory to the coming of the Son of Man. Not only these Apostles, but these presiding Seventies, the presiding High Priests in the Stakes of Zion, and the Bishops of wards—these men are all endowed with Priesthood and authority from God for the ministry entrusted to them. Blessed be the Bishop that takes care of his little ward, for his glory and exaltation shall be equal to any man's. A man who labors and is successful in saving souls, and who by his example encourages, strengthens and stimulates them and leads them back into the presence of God, oh, what honor will be conferred upon that man! The posterity of those souls will rise up and call him blessed before the Lord.

My brethren and sisters, can we afford to be indifferent and neglectful, listless and foolish, so late in the day as this? for it is announced to us that the coming of the Son of Man is near at hand. O! that we will serve and honor the Lord and be ready at His coming; that the door shall not be shut against us, but that there shall be oil in our lamps, and we be well prepared But not a man or woman can have the necessary oil and preparation who hath not earned it by his or her own devoted service to the Lord. And we have not a moment to be careless. Seek the Lord and serve Him every day of your lives. Then if you die before the coming of the Son of Man you shall see Him when you go to the other side, and you shall be welcome there. Let us be ready all the time, and let us labor with devotion and faithfulness. Never mind what others do; for me, I must serve the Lord, I must honor and serve Him with all my might and strength, in order that I may be redeemed and saved in His presence.

God bless all Israel. I thank you, my brethren and sisters, that you have come to this conference. It is a blessed conference! The word of the Lord has been freely given; the Spirit of the Lord has been upon the brethren; it has been rich upon you, and it will increase upon you in your homes, the Lord will sustain and strengthen you. Zion will triumph, her numbers will increase, and where she now has five or six hundred wards, towns and villages, there shall be five or six thousand towns and villages; where there are four temples now being occupied by the Latter-day Saints, marking them as a people unlike any other people in the world, there will be forty temples, fifty temples, hundreds of temples all over the land, that shall occupy the labors of the faithful through the Millennium. That God may grant us to live to see these things accomplished—or, if we go before, that we may go to Him approved, that it may be said of us, "Well done, good and faithful servant, enter into the joy of thy Lord," is my prayer, through Jesus Christ. Amen.

PRESIDENT LYMAN'S TOUR.

As per statement in last week's issue, we present herewith the first of a contemplated series of letters dealing with President Lyman's trip to the Holy Land. It is written from Marseilles, and bears date of February 6, 1902:

At the instance of President Francis M. Lyman, and in order to give a connected account of his journey to the Turkish Mission, including Palestine, and possibly a visit to Egypt on our return, I send some notes of the beginning of the trip. President Lyman departed from Liverpool on the fourth of February going by way of London, Dover, and Calais to Paris, where he arrived on the early morning of the 6th. At his invitation to accompany him I had left Rotterdam for Paris, and met him shortly after his arrival, finding him very well in health and spirits, and looking forward with much anticipation to the interesting trip ahead. After completing arrangements we left Paris the same evening, making an all-night ride to Marseilles, passing through Lyons en route, and from there running parallel with the river Rhone almost to its mouth. This part of the country is not so beautiful as might be expected of a locality so famed, though, of course, it is now not at its best. It shows signs of neglect in proper cultivation and is besides rough and rocky. The general appearance of the country suggested in our minds a supposed likeness to that of Palestine. Many vineyards were seen, and also groves of short trees, peculiarly trimmed, which were taken to be olive trees. For at least an hour we rode along the shores of the beautiful Mediterranean, the pretty blue waters and the pure white rocky coast forming a not-to-be-forgotten picture. Marseilles is an interesting city, the gateway of the south of France, and has a population of 410,000. A drive was taken to the heights above the city where the fine church of Notre Dame de la Garde is situated, and from there a magnificent view was obtained of the city on its several hills, and of the beautiful blue Gulf of Lyons, studded with foliage-covered, rocky islands.

Our boat the *Niger* of the Maritime Messageries Co., of about 4,000 tons burden, will probably depart at 4 o'clock this afternoon direct for Alexandria, Egypt, from where you may hear from us again.

SYLVESTER Q. CANNON.

GRACEFUL OLD AGE.

THE first duty of old age is to respect itself. It has been said that "a man must be a mean wretch who desires to live after threescore," but this is to ignore the many pleasures or, at least, compensations and uses of old age. To grow old is natural; being natural, it is beautiful; and if we grumble at it we miss the lesson it should teach, and the blessings, its own peculiar blessings, it can confer. Christ when on earth cured many a spot, especially of leprosy, but never smoothed any wrinkle, never made any old man young again. For ourselves we agree with Cornaro, a Venetian nobleman, who lived to be nearly a hundred. He said: "Longevity ought to be highly valued by good men. As to others, it is no great matter if it is not duly prized by them, since they are a disgrace to mankind, so that their death is rather a service to the public." In Cicero's famous discourse "De Senectute," the dialogue opens with the request which a young man makes to Cato to tell him how it is that he finds old age so pleasant, while to other men it is a burden. He first answers generally, that it is true that to many old age is a wretched condition, and one which is deservedly contemptible as well as wretched. And he gives instances of both from history, and from his own observation of living men. But he says that this is not the fault or defect of nature, but of the men themselves, who by habitual disregard of the laws of nature in their youth and manhood have brought these consequences upon themselves. When a certain Frenchwoman, eighty years of age, was running over the catalogue of her ailments, her physican said to her, "What would you have, madam? I cannot make you young again!" "I know that, doctor," she replied; "what I want you to do is to help me to grow old a little longer." In this matter every one must be his own physician. According to the proverb, he that would be long an old man must begin early to be one, and the beginning early means taking precautions commonly neglected till it is too late. "Men do not usually die; they kill themselves." It is carelessness about the most ordinary rules of healthy living, and reluctance to say to Pleasure, "Gentle Eve, I will none of your apple," that lay them low long before their time.

If we would grow old gracefully, we must regulate our minds and bodies according to the rules of "sweet reasonableness." Sydney Smith, writing to Lord Murray, said playfully: "If you wish for anything like happiness in the fifth act of life, eat and drink about one-half of what you *could* eat and drink." A healthy and happy old age may, then, be looked upon as a reward. "The hoary head," says Solomon, "is a crown of glory;" but he adds this qualification, "if it be found in the way of righteousness." When John Kemble wrote to his youngest brother, Charles, in reference to the death of their father, and expressed his wishes as to "protecting his remains by a simple stone," he, at the same time, earnestly enjoined the old man's advanced age should be mentioned in the inscription; for "long life implies virtuous habits, and they are real honors." Those who do not respect their old age often make themselves very ridiculous by dressing and acting as if they were still young. They take liberties with their health, and play games for which they have neither wind nor limb. They force their company upon youngsters, and are indignant when these keep them at a respectable distance. This is not a graceful way

of growing old. Still there is nothing better for preventing old age from being disagreeable than the companionship of the young, and this the young will not refuse to the man who, instead of becoming an old fogey, keeps touch with the rising generation. "Crabbed age and youth cannot live together," but happy age and youth can. Indeed, like shade and shadow, old age and youth set each other off. When over eighty years of age, Jeremy Bentham wrote: "I am living surrounded with young men, and merrier than most of them. I have lost but little of the very little strength I had when young." "Without a hobby horse," exclaimed James Watt, "what is life?" And he himself is a proof that riding one keeps people young and vigorous. He went on inventing and perfecting his inventions to the end of his life, presenting to his friends the first busts made by his copying machine, as "the productions of a young artist just entering his eighty-third year." Graceful old age abstains from long-winded croaking, and resists the demon of pessimism. To the eternal question, "How are you?" the wise old person gives but one answer: "I am very well."—EXTRACT FROM THE *Quiver*.

PASSING OF A PIONEER.

JOSHUA K. WHITNEY, one of the sturdy pioneer figures of the Great West, died at his home in Salt Lake City, on Sunday, January 26th, his demise being due to an affection of the heart, which came suddenly upon him as he was attending to some minor duties about the house. Of him the *Deseret News* of January 27th says:

Joshua Kimball Whitney was born in Kirtland, Ohio, on February 13, 1834, and was the son of Newel K. Whitney, the first presiding Bishop of the Church in Utah, and Elizabeth Anne Whitney. Two of his brothers, Horace K. and Orson K., were in the original band of pioneers in 1847. He himself remained behind and came to Utah with his parents in 1848. His early life was passed in aiding to subdue the wilds of nature. He followed the business of a rancher and stockman for years, and formed an intimate acquaintance with many of the Indians who were so numerous here in early days. He spoke their tongue fluently; his fair and honorable treatment of the Indians greatly endeared him to them, and no one was more loved among them than "Uncle Josh." He was one of the band that went to Carson, Nevada, and that suffered great hardships on the desert from the failure of the water supply.

He filled a three years' mission to England, returning in 1866. On the voyage he was counselor to Elder John Nicholson, in charge of the emigrants who sailed from England in the ship *American Congress*, the last sailing vessel in which the Saints made a voyage from Great Britain, steamships having been used after that time. He never married, and of late years he had lived almost the life of a recluse. He was a very modest and retiring man and was rarely seen in public. He was the soul of integrity and honesty in all his dealings, and many of his old time friends who have not heard of him for years, will be pained to learn of his departure.

AMBITION is the mother of industry, and when the latter is properly directed, reflects honor upon its parentage.—GEORGE W. CROCHERON.

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges.*)

PROVO CITY now enjoys the full benefits of free postal delivery.

NELSON E. MARGETTS of Salt Lake has been recommended for a lieutenancy in the regular army.

ELDER THOMAS E. BASSETT has been called to preside over the Fremont Stake of Zion in eastern Idaho.

A HAIRY monster in human form is said to have been seen prowling about in the vicinity of Pocatello, Idaho.

APOSTLE AND MRS. REED SMOOT are rejoicing over the arrival at their home in Provo, of a bouncing baby boy, born the 20th ult.

THE Brigham Young Academy at Provo now boasts an enrollment of over 1,300 pupils, this exclusive of the kindergarten department.

SISTER AMANDA MARY PIERCE, who has lived in Utah since 1853, died at her home in Salt Lake City, January 23rd, at the advanced age of 92 years.

THE Logan sugar factory has concluded the season's run with a production of three hundred tons of excellent sugar. There is talk of enlarging the plant in the near future.

AT the annual meeting of the Utah Press Association, in Salt Lake, the 20th ult., D. P. Felt was re-elected president, and arrangements were made for a spring trip to the coast.

MAYOR WILLIAM GLASMANN of Ogden has been fined for violating the public health laws by invading the pest house, whither he went to investigate an alleged case of smallpox.

SALT LAKE has two more new wards, the Twenty-fifth taken out of the Sixth, and the Twenty-seventh taken out of the Twenty-first. Their Bishops are Carl A. Ek and James Maxwell respectively.

JAMES SMITH, one of Utah's early settlers, died at his home in Pleasant View, Utah county, Sunday, January 19, 1902. He was in his seventy-third year, and filled a mission to Great Britain from 1866 to 1869.

THE veterans of Fountain Green, Sanpete county, were royally entertained the 17th ult. Prizes were awarded the oldest persons present, these being Mrs. Mette Nielson and James Guymon, each 86 years of age.

ELDER FREDERICK KELLER passed away at his home in Salt Lake City the 23rd ult., the cause of death being Bright's disease. He was 38 years of age and returned from a mission to Switzerland about four months ago.

THE quarterly Conference of the Weber Stake of Zion was held in the Ogden Tabernacle on Sunday, January 19th. President Smith, his counselors, and several of the Apostles were present, and delivered spirited addresses.

MISS EMMA LUCY GATES has presented the Brigham Young Academy with the sum of $1,080, the proceeds of her Provo concert, for the establishment in the academy of what is to be known as the Lucy B. Young department of domestic science.

PETER MORTENSEN, the alleged slayer of James R. Hay, has been held to answer to the district court. At the preliminary hearing James Sharp, father-in-law of the murdered man, created a sensation by declaring that he knew Mortensen was guilty, for God had revealed it to him.

THE children of Utah have been asked by Governor Wells to contribute a sum not exceeding five cents each to the McKinley National Memorial fund. The collection was to have been made through the schools on Wednesday, January 29th, the fifty-ninth anniversary of the late President McKinley's birth. The projected monument is to cost $650,000.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 13, 1902.

EDITORIAL.

SUPREMACY OF THE CHRIST.—Nearly two thousand years have elapsed since the birth, life and death of that wondrous character, Jesus Christ, who had and filled His personal ministration and mission among mankind; and the brief record thereof which is confined to a few pages, the product of many writers, eventually compiled into what is known as the New Testament.

This compilation is, however, accepted by the Christian world as being authentic, authoritative, inspired and divine, and in regard to it men are advised that—in contradistinction to the Old Testament—they "have a more sure word of prophecy, unto which we do well to take heed, as to a light shining in a dark place."

Christians and Christendom take their nomenclature from the great central figure of this book of acknowledged antiquity and assumed authority. It is said, indeed, to be the basis of that authority, the court of final appeal, howbeit gloss and comment, reading and interpretation, schools and sectaries may vary or divide; there is a certain undefined something which assumes and appeals to the text; insomuch that discourses *ad libitum* and exegesis without end has for ages been the ambition of the studious, and an inexhaustible quarry for the mental acumen of the learned.

Thousands of critical minds have "wasted the midnight oil" in the endeavor to reconcile apparent discrepancies and solve its mysteries, leaving many of its self-evident and fundamental truths to pass into oblivion, or to be scouted as non-essential in that wonderful "science of eternal life," of which Jesus was the great exponent, and which, under the higher appointment and council of the Father, was committed unto Him as unto "One tried, trusted and appointed" to be the irrefragable representative of the divine will.

This is the undoubted theory of Christendom and the assumption of its uncounted teachers. But tradition, custom, sectarianism, have introduced such modifications as are fatal to the supremacy of their adopted leader, and it would appear as if practically the methods of the Roman soldiery, and the dicta of the prophets were continued and fulfilled in them—they parted His raiment among them, and cast lots for His vesture; for every effort to segregate and classify as essentials and non-essentials His authoritative character and teaching, means precisely this.

The order of the Gospel was surely perfect; there was nothing about it that was superfluous, because it was called "the everlasting Gospel," and its great Revealer said, "My doctrine is not mine, but His that sent me." As its in-

terpreter He could righteously assert, "I am the way, the truth and the life," and obedience was claimed to be the only perfect expression of discipleship, or how could He have said, "Why call ye me Lord, Lord, and do not the things which I say?" and by what process of reasoning can the Christian ministry escape the triumphant consummation of His earthly counsel when He uttered those significant words to His intimate associates and successors, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, *teaching them to observe all things whatsoever I have commanded you*"?

It was at this supreme moment that He was able to say, "all power is given unto me in heaven and in earth," and probably this reception and assumption of unqualified authority was reserved until He had really and fully "overcome." It was indeed hinted in prophecy and promise, in personal anticipation and expression when He declared, "And I, if I be lifted up from the earth, will draw all men unto me," not indicating at the time how, when or where He should be "lifted up," or when this "drawing" should be accomplished.

From the time that the Psalmist had written, "Lo, I come: in the volume of the Book it is written of me, I delight to do thy will, O my God," until this strange passage was inspirationally applied in the Epistle to the Hebrews, there was an evident preparation in the economy of God for this supreme exaltation and power; for the same writer, by the same spirit, quotes further from the same source: "Unto the Son He saith—Thou God, even thy God, hath anointed thee with the oil of gladness above thy fellows." He had been "despised and rejected of men," He had come unto His own, but they received Him not; He had "endured the contradiction of sinners against himself," He had become "perfect through suffering," therefore, "Him hath God exalted (having overcome) to be a Prince and a Savior, for to give repentance to Israel and remission of sins." He made "the Gospel of God" by His humility, fidelity and sacrifice to be the Gospel of our Lord and Savior Jesus Christ—a perfected system by a perfected being, unalterable, efficient and perpetual, "the power of God unto salvation." Life and immortality were brought to light "by" it. As the "Author and finisher of our faith" is supreme, there is no room for quibble, for doubt, for controversy; it was predetermined, it is absolute, for "no man cometh unto the Father but by Him," and whatever the Christian world may say, "except a man be born of the water and of the spirit, *he cannot enter the kingdom of heaven!*"

It was a positive necessity in that dispensation, that these fundamental truths should be everywhere propagated and enforced, hence Paul could say, "we preach not ourselves, but Christ Jesus the Lord," and to make it more emphatic when the occasion served, he wrote, "I determined to know nothing among you save Jesus Christ, and him crucified." The foundation and the superstructure were alike; ordinances, authority and organization were the indispensable trinity of those historic times, and to substitute names, acts or theories was to qualify men for those solemn assertions, "in vain do they worship me, teaching for doctrine the commandments of men," and "he that heareth these sayings of mine and doeth them, the same shall be called great in the kingdom of heaven."

That divine order, even the order of salvation, having been rejected of men, has been long in abeyance and well nigh obsolete. Its lapse was predicted, as was its restoration. Our age bears testimony to both, and while the name of the restorer is "familiar in the mouth as household words," testimony as to his mission and character has been heralded to "the ends of the earth," and some might conclude from the hearing of the ear that he is accounted as "the Christ," but he was the instrument simply, divinely chosen for divine ends, and cannot in any way be further than a substitute for the great "Apostle and High Priest of our profession."

The mission of the Prophet Joseph was to restore. He accomplished this, and it can as truthfully be said of him and his associates and his successors as Paul could say it, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." There is an essential unity, fitness, power and efficacy between the teachings of the glorified Carpenter of Nazareth and the teachings of the martyred peasant, Joseph Smith. They were both from God, they were each revealers of the Gospel or "good news" to a sin-stricken generation. They each laid the axe at the root of tradition and human wisdom; they each proclaimed the necessity of implicit obedience to eternal, authoritative law, and each promised to the humble, devoted, prayerful, obedient disciples that testimony of the spirit, which in olden times came "in power and in much assurance."

The mission of the Latter-day Israel and Priesthood is to "lift up" Christ, His supreme authority, His potential Gospel, His restored Priesthood, His promised blessings, His efficient ordinances, His living Church and His speedy coming to accomplish the ultimate establishment of His kingdom, and the full redemption of all His Father's house. This is our testimony; it is repeated and reiterated by all believers. The sound thereof has gone into all the nations of the earth. We contend for the Word of God, for the unquestionable authority of Jesus Christ, and for the work of that Prophet, Joseph Smith, who ushered in "the dispensation of the fulness of times," to the honor and glory of God, to the "lifting up" of His well-beloved Son, that "whosoever believeth in Him" may not perish "but have everlasting life."

According to the measure of this method, so has been the success of the Christian world. All its failures can be legitimately attributed to its non-appreciation and non-compliance in detail with the divine and eternal program, from which there is no deviation save in added light by that spirit of inspiration which is the life of the Church, the ever-present testimony of the obedient, and the final salvation and ultimate rule of the Son, who, when He hath "put all enemies under His feet," will bring His "finished work to the Father and receive His crown."

Having accepted His mission, passed through His experience and entered upon His exaltation, He will be acknowledged King of kings and Lord of lords, to the glory of God the Father. This effectual, triumphant "lifting up" is delegated to His servants possessing the same Priesthood, and they shall partake of His glory "as co-workers with Him." "What manner of men ought we to be?"

N.

A CABLEGRAM from President Lyman announces that he arrived safely at Alexandria on the 11th.

THE *Juvenile Instructor* for January 15th contains a picture of the Hull Sunday School, together with a short sketch of its enrollment, attendance, etc. We should like to see others of our Sunday Schools similarly represented in future issues of that wide-awake periodical.

A SLIGHT change has been made in our Conference appointments as published last week, the Norwich Conference having taken the place of London and *vice versa*, for reasons which made such a change imperative. The Norwich will therefore be held April 6th, and the London April 13th.

ARRIVALS.—The following named Elders from Zion will arrive in Liverpool per steamship *Dominion* on Friday, February 14, 1902: For the British Mission—Daniel Williams, Spanish Fork; Alma A. Smith, American Fork; Charles M. Stayner, Farmington; Joseph Newbold, Jr., Logan; Amos Fenley Merrill and Davis L. Reese, Brigham City; Albert D. Ford, Centerville; James N. Williamson, Wellsville. For the Scandinavian Mission—Joseph B. Jeppesen, Mantua; Moroni K. Petersen and Ola Sonne, Logan; Julius Christensen, Moroni; Alfred Johnson, Fountain Green; Charles P. Swendsen, Blackfoot, Idaho; Niels Larsen, Vineyard; Hyrum Albert Anderson, Lehi; Soren O. Thompson, Hyrum; Arthur H. Sconberg, Salt Lake City. For the German Mission—Winslow F. Smith and Joseph R. Tuddenham, Salt Lake City. For the Netherlands Mission—John Klein, Cornelius Van de Graaf, Bernardus A. Denkers, and Gerrit J. Kruitbosch, Ogden.

APPOINTMENT.—Elder Hyrum Bennion Jr., has been appointed to preside over the Nottingham Conference.

RELEASE.—President Stephen W. Walker of the Nottingham Conference has been honorably released to return home. He will sail on the steamship *Dominion*, which leaves Liverpool on Thursday, the 20th inst.

DEPARTURE.—Elder William Checketts sailed for home on Wednesday, the 12th inst., per steamship *Teutonic* of the White Star Line.

DISTRICT MEETING.—On Sunday, February 23, 1902, at 2:30 and 6 p.m., a district meeting of the Heywood, Oldham, Middleton, Manchester, Stockport, Chisworth and Macclesfield branches of the Manchester Conference, will be held at 127 Union Street, Oldham. A general invitation is extended.

ABSTRACT OF CORRESPONDENCE.

PRESIDENT HENRY H. BLOOD of the Grimsby Conference writes: I spent Sunday, the 2nd inst., in Grimsby and was pleased to notice one result of the recent district meetings in the increased attendance at the Sunday meetings, many strangers being present at the evening service. The district meetings, I am sure, will be of great benefit to the work in Grimsby.

ALL WELL IN ZION.

In a private letter Elder George Kirkham of Lehi reports the arrival there of Elders Munns and Allred, both of whom sailed from Liverpool in December. Brother Kirkham rejoices at the prosperity of the work in this Mission, as evidenced by our annual report, and says that the work in Zion is in very similar condition. He desires to be remembered to all his old friends in the London Conference, in which section he labored as a missionary several years ago.

GREETINGS FROM BISHOP RASBAND.

Elder Frederick Rasband, late of the London Conference, writes from Park City as follows: I receive the Star every two weeks, and am always anxious to look it over for news. My thoughts often wander back to old England, and to my brethren and sisters and friends in that land; and I can say that my missionary career was one of the happiest periods of my life. One thing I regret, however, and that is coming home so soon. But I suppose the Lord needed me in another part of His vineyard, not to rest, but to continue working for the upbuilding of His kingdom here on earth. Since my return home the Lord has seen fit to make me a Bishop in this the Park City ward. It is the largest ward in this Stake, and is a great field for missionary work. We are holding three and four cottage meetings a week, and have the Mutual and Religion class weekly, so you can see we are kept on the go all the time. There has been considerable sickness here this winter, and the roads are dry and dusty on the 24th day of January. I send greetings to all the Elders and Saints, and say to President Morris of the London Conference, God bless you in your labors.

REMARKABLE FINDS.

In the current number of *The Hesperian*, a magazine published in St. Louis, Mo., it is stated that a tablet graven in an unknown language has been dug from a mound north of the village of Wyman, Michigan, and is now lying about in a farmhouse, among other antiquities found in the same place.

The inscriptions are unintelligible to the people that have examined them, but the tablet seems to contain the ten commandments. At least, that is the impression, and there are other curiosities, such as flint spearheads scratched with pictures suggesting the deluge; also pottery, weapons and sarcophagi containing charred human remains. The writer in the *Hesperian* says the characters resemble Egyptian or Assyrian, and it is proved beyond a doubt that the antiquities found have not been deposited there by a practical joker, for great pine trees, some centuries old, have grown over the mound since the articles were buried there.

The village of Wyman is described as a lumbering town, and the people there did not pay much attention to the statements of Mr. Scotford, a painter, when he said he had found some curious objects; but others unearthed similar articles, and the matter became interesting. The largest collection is said to be owned by a farmer, Hiram J. Rich.

The tablet on which the Decalogue is thought to be engraved, is said to be patterned after those generally seen in paintings representing the tablets of

Moses. It is a foot long and nine inches broad. Numerals are not used to mark the separate paragraphs, but lines, like tally scores. One of the spear-heads is almost nine inches long and six broad. On its polished surface is seen a picture of a flood. Men are holding their hands above their heads as if to ward off the descending water. There is an ark on a mountain, and there are animals filing out.

This is certainly a most interesting find. It is only one of many that prove that this continent has had, in times past, a highly developed civilization, and that point to a common origin between the ancient civilizations of the two hemispheres. Is there any key to this mystery? Can the riddle be solved by any other answer than that suggested by the volume commonly known as the Book of Mormon? Has the world been presented a theory on these facts more satisfactory than that of which Joseph, the Prophet, is the author?—*Deseret News.*

THE WATER OF LIFE.

[THREE weeks ago we gave place in the pages of the STAR to an article from the *Hospital* against the excessive use of water and other drinks, in view of the fact that ordinary articles of food were so well supplied with this necessary element. As this question is one upon which there exists a great diversity of opinion, we have been requested to give the other side, which we cheerfully do by inserting the following from a late issue of the *London Daily Telegraph*: ED.]

In the last chapter of the Bible occurs the expression, "a pure river of water of life." Scientific research lends force to the beauty of this figure, for, as Professor Lionel Beale, F.R.S., expounded yesterday (February 3rd) to the Victoria Institute, "water is essential to all life." Neither plant nor animal, nor any living portion of an organism, can exist without water. But the proportion of an organism actually alive is extremely small. In no part of the human body is there anything more than the two-thousandth of an inch in diameter consisting of living matter alone. Yet this diffused living matter has built up the whole structure, selecting the materials which are everywhere carried to the living cells dissolved in water. Dr. Beale, who is Emeritus Professor of Medicine at King's College, strenuously upholds the doctrine that all life is derived from the previously living, and that whatever life in itself may be, it cannot be expressed in terms of matter, force, energy, or ether. He complains that Huxley made an unfair use of terms when he spoke of taking in protoplasm with his mutton chop. That was dead matter, and if living material was intended he should have said bioplasm, which is not present in any mutton chop. Dr. Beale showed that on a single square inch of the surface of the human brain there were at least four million cells. These cells he had no doubt did the intellectual work of the mind, and they were marvelously supplied with fluid nourishment. A tendency existed nowadays to make a dead set against drinking too much water; that dead set he believed to be absolute nonsense. (Cheers). He saw no reason why people should not drink water freely during meals. Growing children especially needed it, and it was absolutely cruel to deprive them of it while eating. He wished people who gave dinner parties would be good enough to provide each guest with a

small bottle of water. He had the honor to belong to two city companies, but he was unable to go to their dinners because he could not get water—or only after a good deal of trouble. Wine, beer, spirits, there were in profusion, but a general objection existed to allow even a little water to an amount of food which in many cases would suffice an ordinary mortal for a week.

THE LARGER HOPE.

THE *New York Examiner* is much shocked, at the discovery that Baptist ministers of this country evince a tendeney toward Universalism, in accepting, as "a larger hope," the doctrine of salvation after death. The *Examiner* admits that it is "a fascinating theory." But "as a matter of fact" it says, "not only does the Bible afford no definite ground of hope for the ultimate salvation of those who die in their sins, but it plainly and in terms of fearful solemnity affirms the contrary doctrine."

Is this true? Does the Bible anywhere affirm "in terms of fearful solemnity" that every soul that has not aecepted Christ before death, is lost forever? Is there no Scripture ground for the belief that the mercy of God reaches beyond the grave?

As to the first of these questions, it is only necessary to say, that the Scriptures nowhere affirm, solemnly or otherwise, that the great majority of mankind is lost forever. The fact is, that the Scriptures contain very few clear references to the conditions of mankind after death, and that the figurative expressions used give no warrant for the terrible doctrine considered orthodox. "Where their worm dieth not, and the fire is not quenched" is certainly a most vivid picture of Gehenna, where the bodies of outcasts were cremated—"the place where lie the corpses of those who have transgressed against Jehovah." It is a solemn warning against sin as leading to moral ruin, but only by violation of all rules of interpretation can "their worm" be said to mean the souls of sinners, and the fire refer to the sufferings in eternity.

Certain places in the Revelation refer to "smoke" ascending "for ever and ever," which, however, should rather be rendered "to the eternities of the eternities." It denotes a very long duration rather than time without end.

Leaving, then, such misapplied Scripture passages out of consideration, where is it said that there is no salvation after death?

As for the second question, the Scriptures plainly state, that all but a certain class—that for which there is no forgiveness here or hereafter—shall finally be saved. Christ declares: "And I, if I be lifted up from the earth, will draw all men unto me." Paul states that "God hath highly exalted Him (Jesus) . . . that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." From the writings of Peter we know that "Christ went and preached unto the spirits in prison," and that "the Gospel was preached also to them that are dead." And John, in the Revelation, tells us that, at the final triumph of the Gospel, both death and hades are cast into "the lake of fire," after having given up the dead for the final judgment, by which those whose names are not at that time enrolled in the book of life, will be consigned to their doom.

This is the plain teaching of the Scriptures. This is the Bible foundation or the "larger hope," which, however, has been more fully revealed in this age, through the inspired messengers of the Lord.

In the early centuries of our era, it is well known, every division of the church held that our Lord preached to departed spirits. This belief is indicated in the "Apostles' Creed," and it is clearly expressed by Clement of Alexandria who lived in the early part of the third century, when he says in his Stromata: "Not only the Lord preached the Gospel to those in Hades; but the apostles preached there to those gentiles that were for conversion." And further: "If the Lord, when in the flesh, preached that men might not be unjustly condemned, why should He not preach, for the same end, to those who had departed before His coming?" His idea evidently was this, that God would not condemn the multitudes that in this life have not had an opportunity of accepting, or rejecting, the salvation offered through Christ, and that divine justice demanded a continuation of the ministry beyond the veil.

Other of the earliest ecclesiastical writers may state the doctrine less explicitly, but the general view is expressed by Irenæus, when he says: "As Eve, disobeying, became to herself, and the whole human race, a cause of death; so also Mary, having the predestinated Man, being yet an obedient virgin, was made to herself, and the whole human race, a cause of salvation." The expression "the whole human race," can have no meaning whatever, unless some provision is made whereby the benefits of the work of the Savior in the flesh are extended to the countless millions that died before His coming, or without any knowledge of Him. The Apostle Paul states the same truth thus: "Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."—Romans v: 18.—*Deseret News.*

Catholicism in Great Britain.—The *Catholic Directory* for 1902 gives some very interesting figures concerning Catholic statistics in Great Britain. From the general summary we learn that the number of English bishops is now seventeen instead of nineteen, Westminster having during the year lost a bishop through translation and Clifton another by death. Scotland has seven bishops, so that the hierarchy of Great Britain numbers altogether twenty-four bishops. There has been in England an increase of nearly 200 priests in the year, the number last year being 2,837, and this year 3,018. The number of the places of worship last year was 1,536, and this year it is 1,572. The corresponding figures for Scotland are: Priests in 1901, 461; priests in 1902, 482; places of worship in 1901, 350; places of worship in 1902, 354. The total number of priests for Great Britain was 3,298 last year; this year it is 3,500; the total of the places of worship was 1,886 in 1901; it is 1,926 this year. Of the clergy 1,107 are Regulars, in whom are included some of the French exiles. It is, however, evident that the number of the emigres is not large, as the total increase in the Regulars is only 117—from 990 to 1,107. The estimated Roman Catholic population of the United Kingdom has risen by a quarter of million. Last year it was set down as nearly five millions; this year it is given as five millions and a quarter—namely, England, 1,500,000 (the same figures as last year); Scotland, 433,000 (figures for last year 365,000); Ireland

(according to the census of 1901) 3,310,028. Including British America (with a Roman Catholic population of about 2,600,000), Australia, India and all other possessions, the total Roman Catholic population of the British Empire is about ten millions and a half.

TO THE BOYS OF THE NEW CENTURY.

From the mountain-peak of Progress
In the century to be,
Through the azure air, this morning,
To the later chivalry,
Calls the angel of the Future,
And she speaks to you and me.

Bring me men to meet my problems—
Men of tempered metal wrought,
Who will dare the silent struggle,
With eternal meaning fraught,
Clutch and conquer self,—then, rising,
Resolute and battle-taught,

Quit the churlish mob, and follow
In the vassalage of Right,
Rout the skulking Wolf of Darkness
With Truth's torches, blazing bright,
And believe a heavy burden,
Love-transfigured, will be light.

From the hilltop of the Present,
To the Realm of Mystery,
Through the azure air, this morning,
To the Future's angel, we
Signal back a fateful message—
Ah, what will our answer be?

ERNEST NEAL LYON in *Success*.

DIED.

JONES.—At Roy, Weber county, January 8, 1902, Richard Jones. Deceased was born at Sutton, Colesfield, near Birmingham, England, May 5, 1822, was baptized into the Church in 1856, and went to Utah in 1859. He was a sterling Latter-day Saint.

MATTHEWS.—In the Fifteenth ward, Salt Lake City, January 16, 1902, of old age and general debility, Mary Matthews; born February 1, 1827, at Cwar-Treboth, Parish of St. John, near Swansea, South Wales.

CUNNINGHAM.—At her home in Salt Lake City, January 17, 1902, of pneumonia, Margaret Cunningham, in the 74th year of her age. Deceased was a native of county Cork, Ireland.

FISHER.—At Bountiful, Davis county, Utah, in her 89th year, Jane Fisher; born in Deptford, England, March 18, 1813, embraced the Gospel in 1841, and emigrated to Utah a few years later.

STAIN.—At her home in Maxstoke, Warwickshire, England, January 15, 1902, Mary Stain, at the advanced age of 91 years. Deceased was the mother of John Stain, of Providence, Cache county, Utah, and was well known and highly respected by many of the Elders who have labored in the Birmingham Conference.—*Utah papers please copy.*

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